CATHOLIC · ACTION ·

Vol XXVIII, No. 3 March, 1946

N. C. W. C.—LIVING STONES

RUTH CRAVEN and EDWARD J. HEFFRON

THE CONSISTORY AT THE VATICAN

THEY NEED OUR HELP

FAMILY UNDER THE MICROSCOPE

GIRL GROUP LEADERSHIP

LAY APOSTOLATE IN THE PARISH

THE FIRST AMENDMENT

Papal Discourse on the Function of The Church

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

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OUR COMMON CATHOLIC INTERESTS

THE House of Representatives passed the controversial School Lunch Bill (H. R. 3370) after three days of turbulent debate ending February 21. The measure authorizes an annual appropriation of $50,000,000 to the Department of Agriculture for distribution to state educational agencies which reimburse school lunchrooms for some of the food served to the children in public and nonpublic schools. The Bill was introduced to give a permanent statutory basis to the school lunch program which for the past decade has been authorized only by executive order and has been financed by a supplementary grant to the general appropriation for the Department of Agriculture.

The School Lunch Bills

An appendage to the Bill called Title II, which would have appropriated $15,000,000 to the Office of Education to help this bureau expand the lunch program in the States, had few friends among the members of the House. The Office of Education was subjected to unmerciful castigation by member after member who denounced any attempt of the Federal Government to interfere in any way with the school program in the States and local communities. Even the sponsors of the Bill admitted that Title II was not essential to the program. The House registered its opinion on Title II by defeating it with a voice vote.

A section of Title II which prohibits the States from buying lunchroom equipment for schools not under public control was criticized by several members of the House who expressed their resentment towards any proposal to limit the benefits of the program to children in public schools.

The accumulated evidence of three days of discussion on the floor of the House clearly indicates that any federal aid bill which discriminates against any child or *against any qualified school* will not be passed by the present House of Representatives.

As we go to press, we are informed that the Senate in a surprise maneuver passed the Senate School Lunch Bill after only three hours of debate. The Senate Bill authorizes an appropriation of $100,000,000 for Title I, $50,000,000 more than the amount approved by the House. The Senate rejected a motion by Senator Taft to strike out all of Title II so that the Senate and House versions would agree. During the debate Senator Barkley pointed out that Section 203 (a) (3) of Title II did not permit the States to purchase lunchroom equipment for parochial schools. Although he was willing that children in nonpublic schools should have full participation in the "food" part of the program, Senator Ellender claimed that it was "against public policy" to give equipment to private schools.

The House and Senate bills now go into a conference where their discrepancies will be corrected. The conference bill will be voted on by both the House and the Senate.

THE SOCIAL SACRAMENT OF CATHOLIC ACTION

Rev. Charles A. Hart

WE HEAR frequently of the sacraments of the living and the sacraments of the dead. The latter are Baptism and Penance. By Baptism we have a new supernatural birth in the Mystical Body from the death of paganism to which original sin had consigned us. By Penance we are reborn supernaturally when by our own personal sin we have had the misfortune to lose that great gift. All the other sacraments minister to us in all the great crises of our supernatural life and are thus quite properly designated sacraments of the living. There is another distinction which we may very properly make but which is less familiar to us; namely, the individual and the social sacraments. The former pertain to the individual Christian's own sanctification. These would be Baptism, the Eucharist, Penance, Extreme Unction. The social sacraments consider the relations of one member to others in the Mystical Body. They would be Confirmation, Matrimony and Holy Orders. It is easy to see how Matrimony is a social sacrament. It is not ordinarily even received individually. Its special grace is to fortify the heads of the family society it forms to face the particular difficulties this new life together may bring about.

But Confirmation is also definitely a social sacrament. Indeed it is nothing less than the social sacrament of Catholic Action. Baptism fixes each individual as a distinct member in the Mystical Body, separates him from paganism, places upon him the obligation to offer the Sacrifice of Jesus Christ in the Mass and to make himself another Christ. These are the three obligations of Baptism according to St. Thomas Aquinas. They are all definitely personal. But if we follow the teaching of this great theologian we must note the distinctly social character of Confirmation. St. Thomas says that the "confirmed accepts the duty as it were *ex officio* to profess in words his faith in Jesus Christ." Herein the Christian acknowledges his duties in regard to the other members of the Mystical Body and to those who are as yet not members at all. The confirmed promises to tell others about the gift of faith which he has received in Baptism. He takes on the high office of teacher. As a layman he enters into the fulness of his position in the Mystical Body. Confirmation is the layman's Orders as Holy Orders is the priests' Orders, fixing the priest in his different place in the Mystical Body. Each place is absolutely essential. As St. Paul reminds us, a body has many different members, each important in its own way for the perfect functioning of the whole body. A body cannot be all head or all arms or all feet. These different organs function together to bring about the wondrous marvel of the living body.

St. Thomas, in defining the duty of the confirmed Catholic, gives a perfect definition of Catholic Action. The confirmed Catholic Actionist accepts, as it were, *ex officio,* the duty of professing in words his faith in Jesus Christ. The important thing to note is that Catholic Action has a very definite sacramental basis and thus has its very precise and special grace as does every sacrament. Our Divine Lord has not left such an important work in the Mystical Body without its special grace. It is obvious also that Catholic Action is not a matter of mere choice for the member of the Mystical Body. "You have not chosen Me, I have chosen you," says Jesus Christ. He has chosen us, the baptized and confirmed of His Church, out of millions not chosen. He has conferred high prerogatives upon us which He has not given to countless others. We are here in the realm of high and awful obligations. We are not concerned with matters of mere predilection but of solemn duty before God, a duty which came to us with our anointment of the Lay Order of Confirmation. We are the recipients of great talents in our Confirmation to Catholic Action and as such we must inevitably be reminded of the terrible fate of that unprofitable servant who buried his talents and achieved no fruit from them. Nothing less than hell awaited him, according to the Son of God.

Conscious of the sacramental character of our Catholic Action, we can undertake its necessary duties with a greater spirit of humble reverence, a better understanding of ourselves as instruments in the hands of God for the doing of God's work. Aware of our sacramental fortification in the form of supernatural courage in the face of seemingly impossible difficulties, we can count upon a confidence which will be provided us as the

occasion shall require. In our Catholic Action we are not engaged in ordinary natural activities. We are moving on the supernatural level with a special supernatural grace assured us. In all our plans this tremendous central truth must never be allowed to depart from our minds. Our part is to offer ourselves as willing instruments, to work perhaps as though all depended on us, but in our prayer always to know that all depends on God. The laborer must be aware of his high dignity if he is to be fully conscious of the supreme significance of his labor.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

March, 1946

2-3—American Catholic Sociological Society—National Convention, Cleveland, Ohio.

10-19—Pax Romana—second inter-American assembly, Lima, Peru.

19—Consecration of Most Rev. Thomas L. Noa as Coadjutor to the Bishop of Sioux City—Grand Rapids, Mich.

27-28—Diocesan Youth Directors—Regional meeting, Kansas City, Mo.

April, 1946

22-23—Catholic Association for International Peace—Annual meeting, Hartford, Conn.

23-25—National Catholic Educational Association—43rd annual national meeting, St. Louis, Mo.

27-28—National Council of Catholic Men—Annual Convention, Washington, D. C.

30-May 1—N.C.W.C. Administrative Board—Spring meeting, Washington, D. C.

May, 1946

12—World Sodality Day.

24-26—National Council of Catholic Nurses—biennial convention, Toledo, Ohio. (Registration and a reception will be held the evening of May 23.)

22-23—Diocesan Youth Directors—Regional meeting, San Francisco, Calif.

24-26—National Catholic Press Association—Annual Convention, Boston, Mass.

June, 1946

10-15—Summer School of Catholic Action—Jesuit High School, New Orleans, La.

16-23—Institute on Industry—10th Annual, Washington, D. C.

July, 1946

1-6—Summer School of Catholic Action—Morrison Hotel, Chicago, Ill.

8-11—Catholic Daughters of America—St. Louis, Mo.

29-Aug. 3—Summer School of Catholic Action—Our Lady of the Lake College, San Antonio, Texas.

August, 1946

11-17—Daughters of Isabella—National Circle, Milwaukee, Wis.

12-17—Summer School of Catholic Action—Boston College, Boston, Mass.

19-24—Summer School of Catholic Action—Fordham University, New York, N. Y.

26-31—Summer School of Catholic Action—Morrison Hotel, Chicago, Ill.

September, 1946

21-25—National Council Catholic Women—23rd national convention, Kansas City, Mo.

October, 1946

11-15—National Catholic Rural Life Conference—"Victory Meeting," Green Bay, Wis.

25-29—Confraternity of Christian Doctrine—eighth national congress, Boston, Mass.

N.C.W.C.—LIVING STONES

RUTH CRAVEN AND EDWARD J. HEFFRON

ST. PETER speaks of the laity as "a holy priesthood" (I *Peter* 2:5)—words which tend to sound strange in modern ears, at least modern Catholic ears. For in this, as in so many other things, we are still suffering not only from the ills directly induced by the Reformation, but from some of the specifics applied to those ills. The sulfa drugs cure many physical ailments; yet great numbers of people suffer bad effects from them. So it was with some of the remedies applied to the Reformation.

Before the time of the Reformation the priesthood of the laity was an accepted thing. Laymen and laywomen, at least educated laymen and laywomen, knew that they were priests, in a very real sense, though not in the sense that those in Holy Orders were priests. When the celebrant turned to them at Mass and said, "*Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem,*" they not only knew what he said (Latin being the accepted tongue of the educated)—that is, "Brethren, pray that my sacrifice and yours may be well pleasing to God the Father Almighty"—but they knew what he meant. They knew that the offering of sacrifice was the distinguishing mark of the priest; that when the celebrant spoke of "my sacrifice and yours," he was acknowledging that they were co-offerers with him of the mystical oblation, that they were, in a real sense, priests.

But they also knew that while they could be co-offerers, they could not be offerers; that they could not themselves celebrate Mass. They recognized two priesthoods, their own and the higher and distinctive priesthood conferred in ordination.

When the Reformers came along, they attacked the special, official priesthood. In fact, they denied that it existed. The priesthood of the laity they acknowledged, even exaggerated; the priesthood of Holy Orders they scouted.

The specific applied to this malady was an increased emphasis on the distinctiveness and dignity—aye, on the very actuality—of the ordained priesthood. In the polemics of the day, Protestants talked exclusively about the priesthood of the laity, and Catholics naturally tended to talk more and more, and eventually almost exclusively, about the priesthood of Holy Orders. The latter became an exclusively Catholic doctrine; the former tended more and more to be regarded as an exclusively Protestant doctrine.

Of course it never was; the Church never officially taught that it was. But lots of Catholics have thought so and still think so; and if anyone doubts it, he has only to ask the first ten Catholics who walk out of church next Sunday.

* * *

When World War I broke upon this country, Catholics joined the colors in ample numbers, proportionally. But in the non-combatant war-related services they found themselves at a disadvantage. There was no national body to represent them comprehensively. The Knights of Columbus was a large organization, spanning the whole country, but obviously it could not be all-comprehensive. The Knights undertook meritorious war-related works, and launched a fund-raising campaign. But other Catholic organizations, men and women, did likewise, naturally. And the result was a lot of overlapping, a lot of wasted effort. Lacking an over-all national agency, Catholics were also deprived of certain opportunities. Thus, when the war opened, there was no body of women allowed to work within the army camps, to go overseas, or to have any recognition whatsoever from the United States Government, except the Y.W.C.A.

Rev. John J. Burke, C.S.P., had an idea. He submitted it to Cardinal Gibbons. The result was the National Catholic War Council (N.C.W.C.), established by the Bishops to co-ordinate all Catholic war activities. Since the Knights of Columbus were already pretty well along the way with their own program of activities, the Bishops set up two committees—really sub-committees—under the Administrative Committee of Bishops. They were the K. of C. Committee on War Activities and the Committee on Special War Activities. Under the latter, men and women were trained, clubhouses were opened, and every manner of war-related welfare work was promoted and coordinated. The excellent war record of the Knights of Columbus is well known.

The war ended in November, 1918. When the Bishops of the United States met in September, 1919, they had seen the value of unification and coordination. By their Pastoral Letter of 1919, therefore, they established N.C.W.C. as a permanent, peacetime agency of the Bishops—the National Catholic Welfare Council, the name of

which was changed to National Catholic Welfare Conference, in 1923.

In this Pastoral Letter they said: "In view of the results obtained through the merging of our activities for the time and purpose of war, we determined to maintain, for the ends of peace, the spirit of union and the coordination of our forces. We have accordingly grouped together, under the National Catholic Welfare Council, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation. And all will be brought into closer contact with the Hierarchy, which bears the burden alike of authority and of responsibility for the interests of the Catholic Church."

In accordance with this Pastoral, N.C.W.C. was departmentalized as follows (other departments have since been added): The Social Action Department, the Education Department, and the Press Department were set up by the Bishops as their own subsidized agencies. The Bishops set up but did not subsidize the Lay Organizations Department, for they wanted the laymen and laywomen to take as large a measure of responsibility for their own mission as should be consistent with the organization of the Church. And they did not want a body of "mere automatons," as Bishop Schrembs, first Episcopal Chairman of the Department of Lay Organizations, expressed it in his address at the organizing meeting from which the National Council of Catholic Women eventuated.

On that occasion, Bishop Schrembs, addressing the 126 delegates who represented nearly all of the national organizations of women and most of the dioceses of the country, said: "You will ask me, how (these things that I have mentioned) are to be accomplished? That is what you are called for. . . . We have called you for counsel; we have called you for deliberation; we have called you in order that you may put your best thought together. . . . We trust you to always prove yourselves obedient children to the Church, always receptive to its divine guidance. The Church has no intention of ever stepping over the bounds and imposing its will in a human way, where the religious or the moral questions, the moral-social questions, and the religious questions, are not at stake. But we know, too, from experience that you have always been responsive to the Church in all these matters, and therefore we trust your good sense, we trust your . . . zeal, to do the right thing and to find the right basis.

". . . You were not brought here to be mere automatons, and possibly to answer to the question of a vote, and merely assert 'yes' or 'no.' . . . The purpose and the function (of this conference) is merely to establish . . . a great, supreme, Catholic power-house; a power-house of thought and a power-house of action, from which will go out radiating to every part of our country the divine message of our holy protecting religion, and bring back the thunderous response of our millions of Catholic men and Catholic women."

In other words, when the Bishops created the Press Department they created their own press service; when they created the Education Department they created their own education service; when they created the Social Action Department they created their own social action service; but when they created the Lay Organizations Department, they created a niche. They invited the Catholic laymen and laywomen of the country to establish their own councils to fill this niche in the Bishops' organization—councils which should be representative of all approved organizations of men and women, which should elect their own officers, select their own personnel, and pay their own way. They made it very clear that they wanted a freely cooperating laity, "living stones built up, a spiritual house, a holy priesthood" (I *Peter* 2:5).

Thus did the Bishops of the United States lead the way in overcoming the after-effects of the sulfa administrations of the sixteenth century. Since then Pius XI, his predecessors before him and Pius XII after him, have repeatedly and vigorously called the laity to the apostolate of Catholic Action, "the participation of the laity in the apostolate of the hierarchy."

The Popes and the Bishops have issued their invitation. It remains only for the laymen and laywomen to take it up. We must realize that Our Lord could not have intended that a handful of select "professionals" should alone assume the responsibility of "teaching all nations," while the great mass of the faithful contented themselves with accepting the ministrations of the "professionals," seeking thereby merely to save their own souls.

If we could only come to see it so, to appreciate that, excepting invincible ignorance, we can hardly save our own souls merely by going to Mass and receiving the Sacraments and obeying the Commandments and Precepts of the Church, that we, too, are yeast, and that as such we have the obligation of leavening the mass—if we could come to see that, if only a considerable number of laymen and laywomen could come to see it, we would remake the world.

In twenty-six years of organization, the National Council of Catholic Women has grown to a federation of 74 diocesan councils, 19 national organizations and 7 state organizations. This

(*Turn to page* 22)

REBUILDING FOR CHRIST

N.C.W.C. Forum Series
1945–1946

ARTICLE V: THE LAY APOSTOLATE IN THE PARISH

This series of articles on Catholic Action and social problems and activities, offered by the N.C.W.C. Study Club Committee, has been prepared for general use, but with lay leaders especially in mind.

Use these articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I

THE Men's and Women's Parish Council officers of St. Jude's parish—representing all the parish organizations—sat in the rectory parlor, and considered the situation. Father Thomson, the pastor, had called them together; he had been observing their increasing distress over the apathy and general lack of zeal that characterized a large portion of their memberships. And though the officers were taking a glum view of things, seeming inclined to leave the whole thing up to their parish patron of the impossible, Father Thomson kept still and listened. He knew the solution he already had in mind would come better and more convincingly out of a joint realization. And it did.

"I wish you saw the dumfounded look on Tom Dillon's face last week at the union meeting," said Harry French, vice-president of Holy Name Society, "when I told him his 'bright new' idea was older than he was, brought out by Leo XIII in 1891. You know, it struck me then, half those union members are Holy Name men too; and not one of them knew the Pope has any ideas about jobs."

"That's the way with our group too," ventured Mrs. Drenda, president of the Rosary and Altar Society. "All the mothers in the group discuss the articles they see in the well-known women's magazines about child-raising and home life, but nobody ever expresses an opinion that comes from a Catholic source. Sometimes it seems as if we pray one way, and think another."

"I guess," put in slow-spoken Joe Trent, of the St. Vincent de Paul group, "what we all lack is a kind of Catholic-mindedness. You might say we've got plenty of Catholic hearts, but not too many Catholic heads. We *pray* Catholic, but we don't *think* Catholic; if we did, it would be a whole lot easier to *act* Catholic."

Father Thomson communed thankfully in silence with St. Jude. This was working out.

"I see what you mean, Joe. But if a man was trying to keep up on all these things, why he'd need a library of——"

"Well, why not?" The feminine mind at once became practical. "That would be a real central information bureau for all of us, a place where everybody could get the Catholic point of view on any subject——"

"What would?"

"Our own parish library, managed by the Men's and Women's Councils together. It could lend books, sell pamphlet materials, conduct talks by trained Catholics in different fields, provide a place for discussion-groups to meet with source-material right at hand, and——"

"Wait a minute!" The men strove to catch up with the breathless and excited Mrs. Drenda. "What do you think about it, Father?"

"I've been sitting here thanking God and St. Jude for the kind of parish leaders I have. Friends, this evening you've embarked on a project that has all the earmarks of real Catholic Action for this parish. You've used the right technique—you *observed* a need, you *judged* what could be done, and now you're ready to *act*. You've got all the essentials that make the project fit the definition of Catholic Action. It's a project of laymen—*and* laywomen, Mrs. Drenda! It's to be carried out in an organized manner. It's definitely apostolic in its purpose. And I assure you it certainly has the 'ecclesiastical approval,' in the person of your pastor."

St. Jude's parish got its parish library. It was a joint effort in all ways. The men fixed up half of the church basement into a well-lighted, comfortable room. The women gave it the inimitable feminine touch of homelike cosiness. Boys and girls proudly hung lively posters, their own handiwork, on its walls. All the parish organizations worked together to acquire a collection of books and pamphlets and magazines representing the best in clear, vigorous Catholic interpretation of modern problems. Hospitality committees saw to it that every newcomer to the parish was made aware of the library. A publicity committee brought the talks given there to public attention. An "extension" committee undertook the task of interesting all the parishioners in the project, and of introducing more books embodying Catholic thought into the public library. The youth found Catholic answers to the questions in their high school textbooks, as well as a source of wholesome recreation; younger children were devoted followers of the Saturday morning story-hour about wonderful people like Joan of Arc and Don Bosco. Father Thomson thought often of Pope Pius XI's plea, "Give me leaders, lay leaders . . . properly prepared and ready to render, under the guidance of their bishops and in filial obedience to the Vicar of Christ, a particularly providential service, in upholding the hands of the clergy and in defending the foundations of our Christian civilization."

II

The "lay apostolate" is a term not yet well understood by the Catholic laity. Even the leaders in Catholic lay organizations have none too clear a notion of what St. Peter meant when he called the laity of his day "living stones built up, a spiritual house, a holy priesthood." The idea that the *laity* is in any sense a *priesthood* has to most Catholics a fairly heretical flavor. And this is quite easily explainable, in the light of the past three or four centuries.

At the time of the Protestant Revolt, commonly known as the "Reformation," and from then on, the reformers misconstrued this text and other similar ones into meaning a denial of the *ordained* priesthood as having any special sacred character. As always, the Church counterbalanced this error, to keep the bark of truth erect; Catholic teaching, from the sixteenth century on, placed such emphasis on the distinctively priestly position of those who receive the sacrament of Holy Orders, that the teaching as expressed by St. Peter lapsed in the general consciousness.

It remained for the Popes of the twentieth century, especially the late Pius XI, and our present Holy Father, Pius XII, to bring this ancient concept of the laity again to the fore. The chief reasons for this "revival" are two: 1. the scarcity of priests in the world today, in proportion to the enormous work the Church faces, in every corner of the globe; 2. the non-recognition of the authority or teaching power of the Church by a world which has become "secular," and which has wilfully detached itself from the jurisdiction of religion in all phases of living.

Now this "priesthood of the laity" must be clearly understood by Catholic lay leaders, else the way is left open for a variety of errors. What Catholic lay organizations must make plain to their members, using every device of good "public relations" to do so, is that priesthood has *two* elements in it, the sacrificial and the apostolic. Those who receive Holy Orders, the Bishops and the priests, have *both* these functions. They have the power to offer the Holy Sacrifice and to administer the Sacraments; as the word "sacrificial" literally says, they can "make holy," they can dispense Divine Grace. The *other* function, the apostolic, or "those sent with a message," is what the Pope emphasizes the laity shares with them. Every confirmed Catholic has received the Holy Ghost; he is thereby a lay "apostle," a spreader of Christ's gospel in whatever circumstances his state of life places him.

But immediately a distinction must be made. We cannot run the risk, in our lay organizations, of deserving the witty rebuke of St. Thomas More, in his verse about "the hatter" who would "go smatter in theology"! The very next thing to be made clear is that Christ gave His injunction "to teach" to His Apostles, the first *Bishops* of the Catholic Church. Hence it is *from* the Bishops, from the hierarchy, that the laity derive their "call" to the apostolate. This is what is meant by the oft-quoted and little-analysed phrase of Pope Pius XI, that "Catholic Action is the *participation* of the laity *in* the apostolate of the hierarchy." The Catholic layman and laywoman are to *share* in the work of "restoring all things in Christ," which is laid upon the Bishops and the clergy.

III

In the United States, there is a practical arrangement enabling all lay organizations to join the Bishops in their apostolic work. "Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry." Thus Pope Pius XII describes it.

More than 7,000 lay societies, in Diocesan

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FAMILY UNDER THE MICROSCOPE

Rev. Edgar Schmiedeler, O.S.B., Ph.D.,
Director, Family Life Bureau, N.C.W.C.

FOR four days a group of scholars kept the family unit under the microscope at that great Catholic center of learning, the Catholic University of America, at Washington, D. C. The occasion was the fourteenth annual meeting of the National Catholic Conference on Family Life which was held February 5-8.

Scholars from various schools of the University participated in the searching study. Still other scholars came from various parts of the country to contribute their share. Observers were present too. These came from various institutions, from a variety of organizations, and from many of the dioceses of the country. Youth participated in special sessions that had been arranged for them on the University campus. Leaders in the National Council of Catholic Women and of several other national groups participated in various capacities. There was much hard work. There was thrilling evidence of zeal and enthusiasm. The Rector of the University showed a personal interest in the meeting. The President of the United States sent a special message reminding the delegates that "the measure of a civilization is the measure of its family life" and suggested that their deliberations might work towards a bill of rights for the family.

Incidentally, this suggestion for a declaration of family rights, which received no little emphasis at the convention deliberations was commented on by *Osservatore Romano*. "The very fact that the President set forth those ideas before a Catholic convention," it stated in an editorial, "reminds us of a contribution which the doctrine and teachings of the Catholic Church is in a position to make to a future declaration of the rights of the family and to the conviction that the family is once more the basis of social reconstruction since it is the cornerstone of society."

The microscopic inspection of the family brought out both its weaknesses and its strengths. The conference made many recommendations for action to correct the weaknesses and to make the most of its strengths.

A thorough-going program to guide the scholars had been carefully worked out in advance. This program fell into three major parts: one dealing with parent education and the schools relation to the home, one with the question of population, and one with certain particularly pressing problems and with programs of action.

Since its very beginning the Family Life Bureau and its cooperating agency, the National Catholic Conference on Family Life, had placed much emphasis on parent education or preparation for child care and training in the home. By dint of constant repetition and urging, little fires of interest in the subject had been started throughout the country, gradually taking on ever greater and greater proportions. Individuals, organizations, parishes, even entire dioceses came to take an active interest in it. The many excellent discussions at the recent conference will undoubtedly give much further impetus to this highly-promising movement.

Five experts discussed from various angles the vital problem of population. Merely to mention their names is to suggest the caliber of their contributions to the general program. They were: Doctors Robert Kuczynski, Wilfrid Parsons, S.J., Oliver Baker, Constantine McGuire, and Robert McFall.

Problems of the family, such as the following, were given a prominent place on the program: divorce, alcoholism—as it relates to the family—economic security for the family unit, and bad housing conditions. Of a decidedly positive and constructive nature were the following topics on the convention agenda: "Family Allowances," "Family Security through Job Security," "The Blue Cross Plan and Maternity Costs," "The Role of the Kinship Circle," "Church Clubs for Young Couples," "The Family and the Liturgy."

The convention is but a beginning. It was the work of a relatively small group of scholars and organization leaders. The great and important task of getting into the American home the ideas expressed at the meeting still lies ahead. That calls for a vast number of local conferences or institutes. And these are contemplated. The addresses of the national gathering will shortly be in print. They will be available in good time from the Family Life Bureau for use during National Family Week which will extend this year from May 5-12, inclusive. During that week, it is hoped, all available local channels will be used to bring the content of the message of the national conference to the millions of households of the country. It is hoped that the remarkable parish and diocesan set-up of the Church will be used

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LEGAL DEVELOPMENTS AFFECTING THE CHURCH

Extension of The First Amendment To the States

THE Supreme Court of the United States declared, on January 7 of this year, in the case of *Marsh* v. *Alabama,* that the First Amendment to the Federal Constitution extends its mantle of protection to the distribution of religious literature within the confines of a company-owned town or on a Federal public housing project. In rendering this decision, the Court stated that, "When we balance the Constitutional rights of owners of property against those of the people to enjoy freedom of press and religion, as we must here, we remain mindful of the fact that the latter occupy a preferred position. As we have stated before, the right to exercise the liberties safeguarded by the First Amendment lies at the foundation of free government by free men."

Fifteen or twenty years ago such a statement would have been regarded in legal circles as constitutional revolution, for it was an accepted proposition that the First Amendment, which provides for religious freedom, applied only to acts of the Federal Government and not the States. For instance, Carl Zollman in his work entitled *American Church Law* (1933), states on page 8:

> "It (*First Amendment*) is a restraint on the action of Congress, and is not a restriction on the powers of the various State Legislatures. . . . Any action taken by a State establishing some religion and prohibiting the free exercise of all other religions would therefore not be in contravention of it."

Today, the First Amendment is consistently being applied to controversies involving State and municipal statutes and regulations. In a series of cases involving the right to distribute literature of a religious nature, the Court has held that a State or municipality: (1) cannot completely ban its distribution in public places; (2) cannot make its circulation dependent on a tax or permit; (3) cannot ban dissemination on the streets on the ground that the State or municipality own the streets; (4) cannot prohibit door to door distribution of such literature.

The application of the First Amendment to these cases is not exclusive. On the contrary, it is applied on the basis of the proposition that the distribution of religious literature is but a phase of religious worship. Freedom of worship is, thus, not only guaranteed, but enforced against the acts of the States as well as the Federal Government. Contrast this situation with the one that existed but a few years ago when the States were free to adopt discriminatory religious legislation. Indeed, there has been a constitutional revolution—a revolution having its formal inception in the case of *Cantwell* v. *Connecticut;* wherein, the United States Supreme Court, in 1940, upheld the right of the Defendant to distribute religious literature, and, in so holding, declared as follows:

> "The statute as construed and applied to the Defendants deprives them of their liberty without due process of law in contravention of the Fourteenth Amendment. The fundamental concept of liberty embodied in that Amendment embraces the liberties guaranteed by the First Amendment."

Here, for the first time, the Fourteenth Amendment, which expressly applies to the States, is used as an instrument for transmitting the religious guarantees of the First Amendment to action involving State and municipal legislation. Its specific prohibition and the fundamental philosophy underlying it remove the vagueness and the uncertainty of the "due process" clause of the Fourteenth Amendment. As the Court stated in the flag salute case of *West Virginia* v. *Barnette*:

> "It is important to note that while it is the Fourteenth Amendment which bears directly upon the State it is the more specific limiting principles of the First Amendment that finally govern."

Religious freedom is no longer dependent upon a Court's interpretation of what is "due process." The religious guarantees that the Thirteen States exacted from the Federal Government have now become the unequivocal test of the constitutionality of all legislation which affects freedom of worship. Many laws will probably be declared invalid as a result of this significant, but unheralded, constitutional development. For instance, some of the States still retain legislation which is patently discriminatory. Thus, a few States have statutes requiring religious tests for public office. Others place restrictions on religious corporations, while some interdict them completely. These and many other remnants of outworn social conditions are now subject to the principles of the First Amendment—principles which were adopted for the primary purpose of preventing such legislation.—*George E. Reed.*

THEY NEED OUR HELP!

JOHN J. TOOMEY

THE sixth annual collection of the Bishops' War Emergency and Relief Committee for the diseased, hungry, ill-clothed and displaced peoples of the world, will be made in most parishes of the United States on Laetare Sunday, March 31, 1946. Money collected will be used to purchase food, clothing, medical supplies and general relief for war sufferers.

The collection has been taken up yearly for five years. Through the funds derived much help has been rendered the real war sufferers, the starving peoples of occupied countries and American prisoners of war in Europe and the Orient. The largest part of the aid was disbursed through the Holy See, which had access where others could not reach.

Now, however, the drive is primarily for the suffering in the devastated countries of Europe and the Far East, who, though liberated, are still in no position to care for themselves adequately. Occupying forces not only deprived them of proper diets, clothing and medical care during the period of occupation but, upon their withdrawal, either removed meager stocks of the populace or destroyed them. This included not only the food on hand but, also, grain and farming equipment, rolling stock, factories and the machines therein, as well as clothing and raw materials for its manufacture. Then, too, vast destruction was done to occupied lands by Allied bombing attacks and by native guerrilla forces who destroyed many of their own country's bridges, roadways, and rail lines rather than let them be used by the enemy.

One hundred forty million men, women and children of Europe were under the control of Axis powers for at least five years. Great numbers of them are suffering from disease, malnutrition, poverty and inactivity.

Most desperately situated of these unfortunates are the Displaced Persons—hundreds of thousands of them—who were taken from their homes and shipped sometimes thousands of miles for slave labor, or were forced to flee before advancing hostile armies, or whose homes and cities were leveled. Still others just gathered up their few belongings when food in their areas was exhausted and moved on, aimlessly, in search of greener pastures. Now that the enemy is defeated these people are seeking to return to their homes but lack of sufficient transportation has caused serious delays. Thus they must be cared for in large refugee camps until rolling stock and trucking equipment are available in sufficient numbers to move them. And before they can go, their homes and cities must be cleared and made liveable so that they will be certain of adequate shelter.

The peoples of Europe and the Far East and their governments are not able to solve their problems by themselves. They need relief and rehabilitation supplies from the outside. Sickness and hunger breed political unrest, internal strife, unrepresentative governments and sometimes dictators.

One of the most terrifying problems facing Eastern Europe and consequently the entire Continent is the deterioration in health. For example, thousands of Poles are dying monthly from tuberculosis, typhoid and dysentery. The threat of epidemic beginning in Poland and spreading to the rest of Europe is cause for alarm. Epidemics raging unchecked throughout the Continent may well reach the United States in spite of all precautions. Disease does not need passports or visas to cross frontiers and stowaway on ships and airplanes bound for this country.

The problem of establishing effective internal transportation is still unsolved. Thousands of miles of railway lines were completely destroyed by invading or retreating armies. Coupled with a dearth of locomotives and freight cars, it has made the distribution of food, clothing and medical supplies sent in from the outside doubly difficult for all must be done by overworked trucks.

Reports filtering into this country from Europe and the Far East tell us that the general situation in war-ravaged countries is grave but the shortage of food is the most severe. When food supplies are low the little available must be spread thinly, thus workers who are busy restoring their countries to their former activity are doing so with empty stomachs causing necessary slowdowns and lengthy delays. The grim truth of the gravity of the food situation was stated not long ago by President Truman when he declared: "More people face starvation and even actual death from want of food today than in any war year and perhaps more than in all the war years combined." *They need our help!*

Month by Month with the N. C. W. C.

Rt. Rev. Msgr. Albert G. Meyer Becomes Bishop of Superior

Through the Apostolic Delegation in Washington, D. C., His Holiness, Pope Pius XII, has announced the elevation of Rt. Rev. Msgr. Albert Gregory Meyer, rector of St. Francis Seminary, Milwaukee, Wis., to be Bishop of Superior.

Monsignor Meyer will succeed Bishop William P. O'Connor, who, it was announced last month, has been translated from the Superior See to the newly-created Diocese of Madison. Bishop-elect Meyer is the third rector of the Seminary recently called to the Episcopate, having been preceded by Bishops Aloisius J. Muench of Fargo and Francis J. Haas of Grand Rapids.

Bishop-elect Meyer is just forty-three and is a native of the Archdiocese of Milwaukee. An alumnus of St. Francis Seminary, he also attended the North American College in Rome from 1921 to 1927. He was ordained in Rome in 1926.

After completion of his studies at the North American College, Bishop-Elect Meyer pursued special studies in the Sacred Scriptures from 1927 until 1930 at the Pontifical Biblical Institute in Rome.

Upon his return to this country, Monsignor Meyer served as curate at St. Joseph's Church in Waukesha, Wis., in 1930 and 1931. He became a member of the faculty of St. Francis Seminary in 1931 and served in that capacity until 1937 when he was named to succeed Bishop Haas as the Seminary's tenth rector.

Monsignor Meyer's elevation fills, once again, all the vacancies of Sees in the United States. Our congratulations and best wishes go to Bishop-elect Meyer.

War Relief Services—N.C.W.C. Prepares to Send Shipments to Reich

Msgr. Patrick A. O'Boyle, executive director of the War Relief Services—N.C.W.C., has recently announced the setting up of machinery by War Relief Services to send relief to the German people, who are facing wide-spread starvation and suffering as an aftermath of the war.

Monsignor O'Boyle said that individuals or groups desiring especially to assist the German people may send food, clothing and other relief supplies to War Relief Services-N.C.W.C., German Relief Committee, 4055 Tenth Ave., New York, 34, N. Y. He said that checks, money orders and cash contributions, which should be sent to the committee at the Empire State Building, 350 Fifth Ave., New York 1, N. Y., will be used to purchase critically needed food and clothing supplies.

War Relief Services-N.C.W.C., Monsignor O'Boyle reminded, has administered $54,000,000 in relief programs in 45 countries of the world. He pointed out that the organization recently sponsored a campaign in Catholic parishes throughout the nation which brought in more than 21,500,000 cans of food for the peoples of Europe and the Far East.

Family Life Conference Addresses To be Printed in Three Booklets

Publication of three booklets containing the addresses made at the National Catholic Conference on Family Life in Washington, February 5 to 8, is planned by the N.C.W.C. Family Life Bureau.

The booklet entitled "Towards a Better Family Life: Problems and Programs of Action" will deal with such problems as divorce, alcoholism, economic insecurity, and inadequate housing. "Parent Education: Through Home and School" discusses preparation for child care and training. "Population: Facts and Figures" considers the effect of birth control upon population growth, together with other factors affecting the birth rate.

The publications are aimed specifically for use during National Family Week in May, as source material for discussions, addresses and sermons. It is expected that they will be ready for distribution April first.

CATHOLIC ACTION—Monthly Publication of the NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. John Gregory Murray, Archbishop of St. Paul, vice chairman of the Administrative Board and episcopal chairman of the Press Department; His Eminence Francis Cardinal Spellman, Archbishop of New York, secretary of the Administrative Board; Most Rev. John Mark Gannon, Bishop of Erie, treasurer of the Administrative Board; Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Legal Department; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; Most Rev. James H. Ryan, Archbishop of Omaha, episcopal chairman of the Department of Education; Most Rev. Richard J. Cushing, Archbishop of Boston, episcopal chairman of the Youth Department; Most Rev. John F. Noll, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; and Most Rev. Karl J. Alter, Bishop of Toledo, episcopal chairman of the Department of Social Action.

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The Consistory At the Vatican

The Following Report has been received by Special Cable to CATHOLIC ACTION from Burke Walsh, *N.C.W.C. News Service* Representative, in Vatican City for the Consistory Ceremonies.

LAST month witnessed one of the most brilliant events in the history of the Church, when from February 18 to 22, the time-honored ceremonies incident to the elevation of Cardinals took place at the Vatican.

Most colorful of all was the Public Consistory held in St. Peter's Basilica on February 21, at which the Red Hat, badge of the office of Cardinal, was bestowed upon 29 of the 32 prelates chosen to become Princes of the Church.

The stirring music of the silver trumpets, the spontaneous acclaim of the Holy Father by the thousands of spectators who filled the vast hall, the red, white and gold of the robes of the Holy Father, the scarlet caps, flowing violet cloaks and short ermine capes of the Cardinals, and the colorful and picturesque costumes of the Noble, Swiss and Palatine Guards of the Vatican household, added to the music and ritual of the Church, making a magnificently impressive scene. Never before has there been a consistory of such large proportions, such world-gripping interest and such historical importance.

Into the Basilica the Holy Father was borne on his gestatorial chair, preceded by members of the Sacred College and of the Papal Court, while the new Cardinals assembled in the Chapel of the Most Holy Trinity to take the prescribed oath. After making obediences to the Pontiff by approaching the throne singly, in order of precedence, and kissing the Holy Father's hand, the members of the College returned to their places on the Cardinal's bench, and the pleading of causes for canonization, begun in the Secret Consistory on February 18, continued.

Following this the new members of the College were escorted into the Hall and each, in turn, approached the throne and made his obedience to the Holy Father by kissing first his foot and then his hand. Each was raised up by the Holy Father and embraced paternally. It was, indeed, a long-awaited, impressive moment, heightened by the vividness of the cloaks of the Cardinals spread by pages to their full length, the music of the choir, and the suspense of the audience as they watched the benches slowly fill with the new Cardinals taking their places among their older colleagues.

At last the moment for the imposition of the Red Hat had arrived. Each of the new Cardinals again approached the Papal throne and knelt before His Holiness. Pope Pius used a single red hat to confer the rank of Cardinal upon the newly named members of the Sacred College. This typified, strikingly, the universality of the Church—the dominant note of these sacred ceremonies, the first of their kind in the pontificate of the reigning Holy Father. While the tassled covering rested on the head of each new Cardinal, the Pope said:

"For the praise of Almighty God and the honor of the Holy Apostolic See receive the Red Hat, the special badge of a Cardinal's rank. By this you are to understand that you must show yourself fearless, even to shedding your blood in making our Holy Faith respected, in securing peace for Christian people and in promoting the welfare of the Roman Church. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The individual Red Hats for each of the new Cardinals were delivered to the respective residences by the Master of Pontifical Robes.

With the Apostolic Benediction of the Holy Father on the assembled throng, the prostration and prayers of the Cardinals, and the final procession, this brilliant history-making Public Consistory in St. Peter's Basilica came to an end.

Never before has a pontiff elevated so many to the cardinalatial dignity at one time as when Pius XII, by pronouncement of their names in the first Secret Consistory, February 18, raised 32 prelates from all parts of the world to the rank of Princes of the Church.

Four American cardinals were among those so honored—the largest number from the United States elevated at one time—and three of these have been prominently identified with the work of the National Catholic Welfare Conference as

members of its Administrative Board. Two of them are at present officers of the Board. In attendance on the American Cardinals were a former General Secretary of the N.C.W.C., Most Rev. Michael J. Ready, now Bishop of Columbus, and the present General Secretary, Right Rev. Msgr. Howard J. Carroll.

John Cardinal Glennon, of St. Louis, who observes the 50th anniversary of his episcopal consecration in June of this year, was the first in order of precedence among all the Archbishops elevated, and was the second to receive the Red Hat. The first was Gregory Cardinal Agagianian, who because of his rank as a patriarch, took precedence over the Archbishops.

Imposition of the Red Hat on the new Princes of the Church took place in the order of their archiepiscopal consecration. Edward Cardinal Mooney, of Detroit, former chairman, N.C.W.C., Administrative Board, was the sixth to receive the Red Hat. Samuel Cardinal Stritch, of Chicago, present chairman of the Board, was the eighth; and Francis Cardinal Spellman, of New York, secretary of the Board, was the fourteenth to receive the Hat. Three Cardinals were not in attendance because of illness. Thus the numerical order of those following them was accordingly advanced.

The Secret Consistory in the red-damasked Consistorial Hall of the Vatican, held on February 18, was the first held since 1940 and the first since 1937 at which Cardinals have been created. Although only 29 of the newly named were able to be present at the Consistory, all 32 advisers of the Holy Father became Cardinals that day.

Only the Holy Father and the 30 members of the Sacred College (the Cardinals-designate at this time were awaiting their biglietti of notification) participated in the business of this Secret Consistory: the appointment of a new Cardinal Camerlengo; a brief Allocution by the Holy Father; the announcement of the elevation of the Cardinals; ratification by the Cardinals of the appointment of the new Cardinals; the preparation and transmission of the notification of appointment to each of the new Cardinals. Then followed the presentation of four canonization causes, one of which, that of Blessed Frances Xavier Cabrini, who died in Chicago in 1917, was of especial interest to Americans. Also at this Consistory, Pallia were postulated. The Pallium, a vestment proper to Archbishops, is a circlet of white wool with black crosses which is worn over the shoulders of the Archbishops.

The imposition of the birettas on the Cardinals took place between the First Secret and the First Public Consistories and was an intimate ceremony at which only the newly-named Cardinals and their suites were present, and at which the Holy Father had an opportunity to greet the new Princes of the Church before bestowing upon them the Red Hats at the Public Consistory. Because of the large number of Cardinals and demand for admission this time, however, the imposition of the red birettas upon the new Cardinals was held in the large Hall of Benedictions instead of at the Vatican Palace, as is customary.

After the biretta had been imposed upon the new cardinals, His Holiness delivered a vigorous allocution in which he said the Church must, today, as never before, live her mission. "She must reject more emphatically than ever that false and narrow concept of her spirituality and her interior life, which would confine her, blind and mute, in the retirement of the sanctuary." "The Church," the Sovereign Pontiff added, "cannot shut herself off, inert in the privacy of her churches, and thus desert her divinely providential mission of forming the complete man, and, thereby, collaborating, without rest, in the construction of the solid foundations of society. This mission is for her essential."

The Holy Father advised the Cardinals that if "today so many from every side turn in anxious expectancy and trembling hope to the Church and ask her what part she has to play in the salvation of human society," the answer, to which all others can be reduced, "always remains the unity and completeness of the Church, founded in God and in Christ." His Holiness said an invitation to come to the Church "does not connote any idea of migration, expatriation, or those deportations by which governments or the dire force of circumstances snatch populations from their lands and homes," and he strongly condemned as "fundamentally false" any "concept of the Church as an earthly empire and world domination." (The complete text of this allocution of the Holy Father appears on pp. 24-27 of this issue.)

Another change of procedure necessitated by the large number of Cardinals and the lack of transportation facilities in Rome, was the notification of Cardinals of their elevation in groups instead of individually.

Cardinal Glennon, speaking in behalf of all the new American Cardinals at the ceremony of their official notification of their elevation to the sacred purple, called these momentous days in the Eternal City a hosting to battle for the King at a time when there is not only conflict between nations but also actual war against Christ. In

expressing his appreciation of the honor conferred upon him, Cardinal Mooney said he would return home with a deepened sense of responsibility; and Cardinal Stritch spoke of the dark clouds of human errancy and hopelessness and of men confused by changes in human institutions today. Cardinal Spellman asserted that, for the common welfare of our country and of the world, unless we remain strong enough in character and power to oblige others to do unto us as we do unto them, we also shall be lost, enslaved and destroyed.

America's new Princes of the Church were warmly acclaimed at their every appearance at consistorial ceremonies to which the public was admitted. This was true at both the solemn conferring of the red birettas, and at the gigantic Public Consistory. Sharing the applause with the Princes of the Church from the United States were the German Cardinals, Their Eminences, Joseph Cardinal Frings, Archbishop of Cologne, Conrad Cardinal von Preysing, Bishop of Berlin, and Clement Cardinal von Galen, Bishop of Muenster, and the Hungarian Primate, Joseph Cardinal Mindszenty, who, the people of Rome had learned through the press, had been delayed by the Russians in his journey from Hungary. Cardinal Mindszenty arrived in Rome on February 19, in a plane placed at his disposal by the American Military Authorities. He missed all ceremonies of the first day.

Some one hundred and fifty American Catholic Chaplains came from various military stations in Europe and were privileged to meet the new Cardinals at a reception given in the American Catholic Club for Allied Soldiers, which the National Catholic Community Service operates almost within the shadow of St. Peter's.

The N.C.C.S. Club also held a reception for the four American Cardinals on February 23 and won high praise for many services and accommodations it gave freely and expeditiously to all who entered its portals.

The new American Cardinals, are, of course, well known in Rome and each was able, despite numerous ceremonies of the Consistory, to renew old friendships. Also, all of them spoke to America by radio, some of them more than once.

Taking to his side his newly chosen advisers, His Holiness gave the four American Cardinals places on seven different Sacred Congregations, naming each Cardinal to three Congregations. Cardinal Glennon was named to the Sacred Consistorial Congregation, the Sacred Congregation of the Council, and the Sacred Congregation of the Basilica of St. Peter. Cardinal Mooney was chosen for the Sacred Congregation of the Council, the Sacred Congregation for the Propagation of the Faith, and the Sacred Congregation of Rites. Cardinal Stritch was appointed to the Sacred Congregation for the Oriental Church, the Sacred Congregation for the Propagation of the Faith, and the Sacred Congregation of Seminaries and Universities. Cardinal Spellman was named to the Sacred Consistorial Congregation, the Sacred Congregation for the Propagation of the Faith, and the Sacred Congregation for Seminaries and Universities.

The Holy Father sent to Cardinal Spellman his own red hat, which had been conferred upon him when he was elevated to the Sacred College, and became Cardinal Pacelli.

In the Second Secret Consistory, February 22, the Sovereign Pontiff assigned Cardinal Spellman the Titular Church of Saints John and Paul, which had been his before his elevation to the Papacy. Cardinal Glennon was assigned the Titular Church of San Clemente, once held by the late Cardinal O'Connell of Boston. Cardinal Mooney received the world famous American Church, Santa Susanna, and Cardinal Stritch was named to the Titular Church of St. Agnes Outside the Walls.

Now, for the first time in the History of Christendom, all the continents of the earth have representation in the Sacred College of Cardinals. For the first time a prelate of China wears the sacred purple. Through the elevation of the Cardinal Patriarch of Hungary, born in what is now Soviet Russian territory, the Eastern Rites have two members in the Sacred College; history's first Australian-born Cardinal sits in the Senate of the Church; and Canada has its first English-speaking Cardinal.

The United States now has five members in the Sacred College, more than at any one time before. Latin America's Princes of the Church are increased to seven, with six new appointments. There had never been more than two before. Africa now has a member in the Sacred College for the first time since the death of Charles Cardinal Lavigerie in 1892.

Not a government in the world has missed the significance of this dramatic internationalization of advisers to Pope Pius XII in these days of crisis and world change. It has been called a militant challenge to the world to try earnestly for the principles of Christ in striving for solution of the world's great confusion. The unity of mind among Cardinals of so many nations is a splendid pattern and a shining example to the members of the UNO.

Councils of Catholic Men and of Catholic Women, in national and local organizations throughout the country, have already affiliated themselves with the Department of Lay Organizations and the Youth Department, which are integral parts of the National Catholic Welfare Conference. These Departments serve as channels to the lay groups of men, women, and youth, of the information from the N.C.W.C. They provide a means of federating Catholic lay groups into a unified force for the greater good of Church and country, focussing their tremendous moral power, under the guidance of the Bishops, toward the reconstruction of a Christian society. They deal with needs and problems common to all, nation-wide issues requiring the coordinated effort of every Catholic lay organization.

Catholic Action in a diocese is inaugurated by a mandate of the Bishop, embodying a program suited to the needs of the particular locality and of the times. Such a program functions in great measure through the parish organizations; there are numberless practical ways in which this can be done. Once the members of lay organizations have been made aware of the honor, the grave obligation, the genuine vocation that is theirs in the lay apostolate, it is amazing what they can accomplish under the supervision of their pastor and the leadership of their officers.

Along with the spiritual program, the basis of all Catholic Action, and with activities centered around the continuing problems presented in daily living, parish organizations will adapt their programs to meet new needs. A men's group, such as a parish Holy Name Society, can contact every returning serviceman, and veterans newly-settling in the area, offering friendly assistance in finding a niche in the community, in reacquainting them with parish life. Women's organizations can offer an equally great service of hospitality to the wives, especially the foreign wives, of veterans in their community. Such work is particularly important in rural areas where distances are great and priests are few.

Parish groups in industrial areas can render an invaluable service by the establishment of "labor schools," discussion-groups for men and women representing both labor and management, which under qualified leaders study the application to industrial problems of the principles laid down in the Papal encyclicals. Programs stressing the participation of all the national and racial origins represented in the parish bring about a deeper understanding of "Who is my neighbor?", of the Christian concept of democracy. Such programs lead also to a wider interest in international problems, in the necessity for justice and fair dealing in the "world neighborhood" as well as in the home and community.

Arrangements now being made for "released-time" instruction in catechism for public-school children provide an opportunity for parish groups of women to aid this program in various ways. A practical demonstration in civic equality can be given by a women's organization, in taking over the management of a school lunchroom, thus permitting the parochial school to share with the public school the benefits offered by the Government's school-lunch program. Such a project as the parish library set up at St. Jude's can act as a focal point for a variety of further undertakings, in the way of round-table talks, panel discussions, open forums on current issues, courses in preparation for marriage, parenthood, and family life.

In these and similar ways, Catholic truth is brought directly to bear upon all phases of living; the members of Catholic organizations not only come to "pray Catholic" with a greater appreciation of their sublime heritage, but more and more they "think Catholic," and are stimulated to "act Catholic," through their participation in the lay apostolate which is Catholic Action.

DISCUSSION QUESTIONS

1. What is the difference between Catholic Action and Catholic activity?
2. Discuss what influences in our modern life tend to lessen the average lay Catholic's ability to "think Catholic"?
3. Show why it is that genuine Catholic Action must derive from the Bishops.
4. Discuss what conditions or situations in your local area offer opportunity for your parish organizations to participate in the lay apostolate.
5. What arrangement has been made by the Bishops of the United States which permits the laity to join them in their apostolic work?

REFERENCES

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Manual of Instructions for the Council of Men—N.C.C.M., $1.
Handbook on the Organization of Parish Councils—N.C.C.W., 10c.
Fields for Catholic Action—Most Rev. John F. Noll, D.D.—N.C.W.C., 10c.
We Catholics and Our Community—N.C.C.W., 10c.
Your Destiny Is At Stake—His Holiness, Pope Pius XII—N.C.C.W., 5c. (Woman's Duties in Social and Political Life.)
The Role of Leaders—N.C.C.W., 10c.
Just What Is the N.C.W.C.?—Most Rev. Michael J. Ready, D.D.—N.C.W.C. (free).
Catholic Action and Catholic Activity—N.C.W.C. (free).
Bishops' Program of Social Reconstruction—N.C.W.C., 10c.
A Christian Social Order in America—N.C.W.C. (free).
What Is the Youth Department N.C.W.C.?—N.C.W.C. (free).
What Is a Parish Youth Council?—N.C.W.C., 5c.

GIRL GROUP LEADERSHIP: I. WHO CAN LEAD GIRLS?

MARGARET M. KELLY

We are glad to bring our readers this article on girl group leadership by Margaret M. Kelly, field secretary, N.C.C.W. Miss Kelly has had twelve years' experience in organizing and conducting youth groups, has lectured on the subject of youth guidance and counselling, and has trained volunteers in youth leadership. Part II of this article will be carried next month.

EVERYONE agrees that the teen-age group are in desperate need of capable and friendly leadership, especially in their recreational and social hours. The question is, shall we leave them to seek it solely from professional purveyors of entertainment, or shall we offer them at least something in the way of a positive counter-attraction?

The present discussion limits our consideration to the problems of girls between fifteen and twenty, girls who have begun to feel too grown-up for Scouting and similar activities, and who are not yet interested in or eligible for any clubs of adult women. Here is a widely-yawning gap in organized, directed leisure-time programs, a gap caused primarily by the lack of competent volunteer leadership. Professional leadership is scarce, and such programs are seldom endowed with funds; leadership must, then, be volunteer. But what is *competent* leadership? Who *can* lead girls?

Good-will is not enough, but it is basic—sincere good-will plus an honest liking for 'teens. Just being fond of children in general is not sufficient; one must have a particularly warm spot for that changeling, betwixt-and-between, neither-child-nor-woman person that is the teen-age girl. Teens are a group that not everybody does understand—parents don't always, nor teachers—but what the 'teens crave most, in the insecurity of their changing selves, is understanding. "She doesn't think we're silly." "She knows how we feel." These are their highest tributes to the successful leader. Thus to understand the awkwardnesses—physical and mental—that are characteristic of the 'teen-age is vital for success in girl leadership. So it becomes necessary to acquire some elementary knowledge of adolescent psychology; one or two good books, preferably those written for application in everyday experience, will be a fore-arming against mistakes. Be sure the books selected are sound in their approach, and not over-technical; 'teens are not "cases," they are people, each with the dignity and inviolable selfness of human personality. The leader must always remember that the girls in her charge are *themselves,* that if they are to develop in line with good principles it must be by their own conviction and decision.

The leader's personal motives for undertaking this work must be genuinely altruistic; that is, she must have the girls' interests at heart, not her own. And since our chief reason in this whole enterprise of youth organization is to bring young people's lives into accord with Christian standards, to provide them with those securely-grounded convictions and dynamic principles of action that stem from the Christian philosophy of living, what part does the girls' leader play in this? What is she to say? She is to *say* very little; hers is the more profound and humbling task, to live them. Young people's doubts on matters of faith are not removed by stern reproof, nor by clever argument and brilliant repartee; what convinces them of the unshakable realities and the everlasting truths is the good-humored serenity, and the calm, reasoned conviction of security exemplified by the leader herself on all the things that trouble them. A leader who personifies in all her words and actions the words of St. Augustine: "In all things essential, unity; in all things doubtful, liberty; in *all* things, charity," is grounding her girls on the bed-rock of living motivated by conviction deep and personal, not by fear, emotionalism, or human respect.

What age should the leader be? Any woman is the right age if she be young in heart. Calendar years are unimportant; what is essential is that she have the fundamental characteristics of youth—optimism, enthusiasm, the tendency to look forward more often than back, the resilience to try again if something goes badly. Possessed of these, the girls' leader need fear no barrier either in lack of experience, or in gray hairs; enthusiastic interest will soon remedy the one, and a smart coiffure makes an asset of the other! But should the girls' leader, who is to think young and to feel young, also act young? One thing 'teen-agers criticize most sharply, even in those whom they sincerely like, is a type of dress or action not suited to one's years. They do not want their leader to copy their

'teen-styles; they recognize these things as fads, and like to think of them as their own. Perhaps on some occasion of great informality, they are amused by the leader's being "just one of the girls," but on all other occasions they look for her to be what they themselves hope soon to be, a smartly dressed, attractively groomed and poised woman. They know their leader is not of their world; for her to pretend to be is an affectation, and 'teens have a wholesome scorn for affectation.

But there should be a bond of sympathy between the leader and her 'teen-followers. They expect her to be familiar with all their fads and fancies, to be tolerantly, amusedly familiar, not disapproving. The girls' leader must not look blank at references to the bandleader of the moment; she must at least recognize the current song hits, movie titles, and radio crooners when they are mentioned. She must acquaint herself with the 'teen-agers column in newspapers and magazines, the reviews of current movies, the radio notes, the 'teen-fashions page, even skim through the movie magazines and the "charm," "glamour" types of monthly. She must give at least a reasonable facsimile of being interested in all the topics that interest girls. If she finds all this too exhausting a prospect, let her beware of entering into girl leadership!

What of her own interests? Here the ideal is breadth, even more than depth—in no sense a deprecation of learning, or of a special skill. But what we want for the 'teen-agers is to show them by example that "the world is full of a number of things." The woman who is interested in any conceivable combination of things, all on a purely amateur basis, is more apt to be a valuable person in the all-round development of girls than is the woman who has a more expert but a more limited scope of interests.

To sum up the qualities essential in the leader of girls: She should be a person who likes 'teen-agers, understands them, is interested in them for their own sake; a woman who can give reassuring security to groping minds because her own faith is based on a serene and calmly reasoned conviction; one who is young in heart even if not in years, and who knows the 'teens' fads without feeling impelled to share them; an individual whose interests are broad and varied, so that from the richness and fullness of her own life she has abundance to give.

CATHOLIC WOMEN AND FAMILY LIFE

The striking call of the Most Reverend Emmet M. Walsh, Bishop of Charleston and assistant episcopal chairman of the Lay Organizations Department, N.C.W.C., "to exemplify and to teach the real meaning of Christian marriage and happy family life," summed up the prevailing thought of the N.C.C.W. session of the Family Life Conference, held at the Catholic University of America, on February 8. His Excellency addressed the joint N.C.C.W. and Youth session, which concluded a special one-day program planned by the N.C.C.W. Committee on Family and Parent Education under the leadership of Mrs. Robert A. Angelo, national chairman, who presided at the meeting. During this day, Council women met together to tell of the work being done in the field of family life by N.C.C.W. affiliated organizations and to outline a program which would extend the Family Life Conference into every parish council and affiliated society of N.C.C.W.

Mrs. Thomas G. Garrison, national president, gave the opening address at the N.C.C.W. session, entitled "Motherhood, the Natural Sphere of Woman." Pointing out the great influence of the mother in the home, she also called attention to the admonition which His Holiness, Pope Pius XII, gave to women when he urged them to accept the responsibilities which have now fallen upon them in the social and political field. Mrs. Henry Mannix, national vice-chairman, N.C.C.W. Committee on Family and Parent Education, told of the splendid work being done by the Brooklyn D.C.-C.W. in sponsoring preparatory courses on marriage for young girls, and Mrs. Anthony Eberhardt, chairman, Dubuque A.C.C.W. Committee on Family and Parent Education, related the story of the mothers' clubs formed by a group of mothers of the Dubuque A.C.C.W. to study child health, then recreation, and later—the most important phase of their work—to study character development through the practical application of religion to everyday life. The Maternity Guilds of the National Catholic Women's Union were discussed by Mrs. Mary Filser Lohr, president of the N.C.W.U. Madame Marie Therese Rabut, of Paris, a guest speaker, told of French laws to assist families and of a special religious observance in honor of mothers held in her church in Paris.

Since the Catholic Parent-Teacher Association offers such an important field in child training, a panel discussion of its organization and specific accomplishments, led by Mrs. Thomas J. Morrissey, national chairman, Committee on Catholic Parent-Teacher Associations, was participated in by the following P.-T.A. committee chairmen: Mrs. Joseph Boillin, Jr., national vice-chairman; Mrs. Norman Boatwright, Savannah-Atlanta D.C.C.W.; Mrs. David A. Peterson, Fort Wayne D.C.C.W.; and Mrs. John A. Delaney, Trenton Diocesan Council of Parochial P.-T.A.'s.

Under the leadership of Mrs. Robert A. Angelo,

(*Turn to page* 23)

NATIONAL COUNCIL CATHOLIC MEN

For K. of C. Councils—One Fold —Catholic Hour—Radio Schedule

FOR K.C. COUNCILS

NUMBER one of the Five Points in the program of the Knights of Columbus, as urged by the Supreme Council, is the Committee on Catholic Activities. Who is the chairman of the committee in your Council?

We would like to suggest three very specific works for him: 1. Distribute, principally to non-Catholics direct by mail, copies of our quarterly radio circular advertising the Catholic Hour and the Hour of Faith. If you haven't seen one of our radio circulars, write for a sample. 2. Use the Narberth pamphlets also for direct mailing to non-Catholics and use the Narberth Newspaper Articles for publication in your local secular newspaper. 3. Use the "Why" leaflets also for mailing direct to a list of non-Catholics. These leaflets, containing just two or three important questions about religion or morals, answered in a succinct and satisfying way, may be secured from Father Richard Felix, O.S.B., Defenders of the Faith, Benet Lake, Wisconsin. They are published weekly and the cost is only 50 cents per hundred in bulk orders of 50 copies or a multiple thereof.

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(Department of Lay Organizations, National Catholic Welfare Conference)

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One of the "Why" leaflets, just received at Washington headquarters carries as the first of three questions: "Why is birth control wrong?"

"Birth control is wrong," says the answer, "because it is a deadly enemy to the human race. It is deadly to the human race because it leads directly to depopulation and extinction. It destroys individual responsibility for the propagation of mankind and substitutes instead selfishness and infidelity.

"In opposing birth control, the Church acts in no petty spirit of sternness or harshness. The Church realizes keenly the difficult and distressing problems that confront many a married couple under our prevailing unfair economic conditions. The Church, however, stands for God. His laws are her laws. In His name she is defending almost alone and against tremendous odds the sanctity of the home and the deepest interests of the individual, of the family, and of society. In the eyes of the Church the poor mothers who keep the world in children do vastly more than all the social philosophers who keep it in doubt and unfruitfulness."

When lay people help get correct Catholic information to non-Catholics, over the air or by printer's ink, they are helping spread the Faith; they are "participating in the apostolate of the Hierarchy"—and that's Catholic Action!

ONE FOLD

"The plan of the 'One Fold Movement' contemplates individuals who have the apostolic itch," says Father L. J. Fallon, C.M., 4422 Lindell Boulevard, St. Louis 8, Mo., in a letter to N.C.C.M. headquarters, "and is pointed to do some spade work for possible Catholic Action cells."

Catholic Action means the active participation of you and me, as laymen, in the apostolic work of the Church. Catholic Action does not mean, as we so often think, "just living a good Catholic life." Pope Pius XI and the present Holy Father have tried to tell us over and over again that the laity are in deed and in fact part of the Mystical Body, and their work is sorely needed in spreading the Faith. When Pius XI defined Catholic Action as "the participation of the laity in the apostolate of the Hierarchy" he condensed many volumes into a few words. By numerous papal documents

he and his illustrious successor have stated over and over again that because of the scarcity of preists, and because of the secularization of today the Church needs many laymen to help spread the Faith. An official place for these laymen has been designated just as there is an official place in the organization of the Church for priests, for brothers and for nuns. This official place for laymen is known as Catholic Action.

One of the primary functions of the National Council of Catholic Men is to spread knowledge about Catholic Action and encourage more laymen to go to their pastors and ask about it. For the convenience of the pastor there is a Catholic Action brochure available at headquarters entitled "Pastor's Outline for Training Laymen Leaders." If you are a pastor we hope you will get a copy from us. If you are a layman we hope you will ask your pastor to get one.

Father Fallon says further, "if you wish to know the principles which underlie the "One Fold Movement" you will find them briefly expressed in the words of our Holy Father, Pope Pius XII, in his recent encyclical on the Mystical Body: 'We desire that all who claim the Church as their Mother, should seriously consider that not only the sacred ministers and those who have consecrated themselves to God in religious life, but the other members as well of the Mystical Body of Jesus Christ, have the obligation of working hard and constantly for the upbuilding and increase of this body.' "

We urge our affiliates to get further information by writing Father Fallon for a copy of the folder he has prepared describing the "One Fold Movement."

CATHOLIC HOUR WINS AWARD

The Catholic Hour, produced by the National Council of Catholic Men and broadcast over the National Broadcasting Company network has been selected to receive one of seven citations of merit awarded to the radio industry during National Brotherhood Week, February 16 to 23, in New York.

The award, for fostering religious tolerance and brotherhood, was made for the program, "Letter from Paul," a radio dramatization written by Father Timothy J. Mulvey, O.M.I., of the Oblate Scholasticate, Washington, D. C., and broadcast April 29, 1945, over the Catholic Hour. The seven citations of merit are given by the National Conference of Christians and Jews.

RELIGION ON THE AIR

According to a folder just published by the National Broadcasting Company, religious broadcasting, in the early days of radio, consisted almost entirely of regular services picked up by microphones installed in Churches; or of sermons and other talks delivered in radio studios.

It wasn't long however before a good many people who saw what radio could do, were trying to get additional time and better audiences. In many cases they were able to offer to buy "prime time" at regular commercial rates.

The National Broadcasting Company states that when it was first organized the decision was made that broadcasting religious programs constituted a service to the public and no payment should be accepted. This was because the Company recognized the obligation of providing such service.

Our affiliates very frequently inquire about the cost of the radio time for the Catholic Hour. This new N.B.C. folder, in question and answer form, gives a good bit of the information along this and other lines.

Here are a few samples: **Q.** Why does N.B.C. refuse to sell time for religious broadcasting? **A.** Such a course might result in a disproportionate representation of those individuals or groups who chance to command the largest purses. **Q.** How does the network determine who shall present religious programs on the air? **A.** N.B.C. makes its facilities available without charge to a responsible organization representing each of the three major

RADIO SCHEDULE

THE CATHOLIC HOUR (NBC Network)
Every Sunday 6:00 p. m., E. S. T.
THE RT. REV. MSGR. FULTON J. SHEEN
General Title: "Love on Pilgrimage"

March 10—Peter.
March 17—Judas.
March 24—Pilate.
March 31—Herod.

Music by the Choir of the Sulpician Seminary at the Catholic University of America, under the direction of Mr. Russell Woolen.

THE HOUR OF FAITH (ABC Network)
Every Sunday 11:30 a. m., E. S. T.
THE REV. URBAN NAGLE, O.P.
General Title: "American Myth"

March 10—Myth No. 1—Voluntary Sacrifice is a Primitive Superstition.
March 17—Myth No. 2—There is no Death.
March 24—Myth No. 3—There is no Hell.
March 31—Myth No. 4—There is no Sin.

Music by the Hour of Faith instrumental and vocal ensemble under the Direction of Paul Creston.

faiths in America. **Q.** What are these organizations? **A.** For the Protestant faith: The Federal Council of Churches of Christ in America. For the Catholic faith: The National Council of Catholic Men. For the Jewish faith: The Jewish Theological Seminary of America.

The folder then goes on to state that "religious programs should be non-sectarian and non-denominational in appeal, interpreting religion at its highest, bringing to the individual listener a realization of his responsibility to the organized church and to society." The names of the three principal programs, including the Catholic Hour are given.

If you want one of the folders write to the National Broadcasting Company, Rockefeller Center, New York, N. Y.

PRIESTS WANTED

The purpose of Serra Clubs, which are now scattered pretty well throughout the United States is to stimulate vocations and assist the dioceses in meeting seminary expenses.

The Serra Club of St. Louis has produced a moving picture of the life of a boy all the way from grade school, through college and the seminary. He is shown saying his first Mass; that's the climax. The film is being shown at various schools in St. Louis in connection with a Vocation Essay Contest by the Club.

Substantial prizes starting with a $100 U.S. Bond for boys and a similar first prize for girls are being offered to the winners. The deadline for the 500-word essay, which is to be on the subject "The Profits of a Religious Vocation to the Individual and American Catholic Life," has been set for April 1. The contest is open to boys and girls in the eighth grade of Catholic schools of the Archdiocese of St. Louis.

The National Council of Catholic Men counts several Serra Clubs among its affiliates. If you want detailed information about the purposes of the Serra and its method of organization, write to: Serra International, c/o Mr. J. McDonald, Gowman Hotel, Seattle, Wash.

N.C.W.C.—LIVING STONES—*Continued from page 7*

affiliation includes more than 4,500 local societies in 45 states and represents approximately 5,000,000 women.

Since 1921, the National Council of Catholic Women has sponsored the National Catholic School of Social Service, a resident school for graduate women students, located in Washington and affiliated with the Catholic University of America. During the years of its existence N.C.S.S.S., pioneering in the field of Catholic social work, has trained hundreds of women who have translated the charity of Christ into action all over the world.

Through emphasis on prayer, study, and action, N.C.C.W. has promoted the training of leaders for the lay apostolate. The study program consists of adult education in the fields of social action, family and parent education, legislation, and international relations.

During the war years, affiliated organizations made enviable records in every wartime activity. They are currently supporting a national appeal from N.C.C.W., made at the request of War Relief Services-N.C.W.C., to cooperate in supplying clothing for children and nuns in war ravaged lands.

The National Council of Catholic Men has had a little harder time organizing parish and diocesan councils of men. In many dioceses the men felt they already had an adequate diocesan federation in the diocesan Holy Name Union. Two years ago, under the leadership of the then President, W. J. O'Neill, N.C.C.M. faced up to this issue and provided, in its new by-laws, that the National Council should consist of a literal *council* of representatives of diocesan (and national) organizations, leaving it to the Ordinary of each diocese either to erect a diocesan council along the old lines, or to designate the Holy Name Union or any other society as the representative organization of the men of the diocese. As a consequence, N.C.C.M. now consists of representatives of 7 national and 14 diocesan organizations—which represents a relatively tremendous growth since adoption of the new By-laws.

During the years N.C.C.M. was struggling desperately with the prevailing formula, it was not otherwise quiescent. It established the Catholic Hour in 1930 and built it up to the largest and most influential religious broadcast in the world. It is now carried by 100 stations. It established the Hour of Faith in 1943, now carried by 47 stations. In 1943 it took on the important duties in connection with the Bishops' Committee on Obscene Literature (which established N.O.D.L.), and since that time over 200 pornographic magazines have cleaned up or suspended publication. In 1942 it took over the Narberth Movement, founded by the late Karl Rogers. The Narberth apologetical articles are now being published weekly in 197 secular newspapers.

FAMILY UNDER THE MICROSCOPE—*Continued from page 10*

to the fullest extent. It is urged that all organizations—diocesan and parish councils, P.-T. A. units, sodalities, and other youth groups, institutions of learning, organized study groups, focus special attention on the family during that week. Nor must such media as the press and pulpit, the radio and the rostrum, be neglected.

This work is not new. Great results have already been achieved. Greater results, however, are hoped for. And they are needed. Matters have gone so far that without them we cannot expect to overcome the dreadful nightmare of disorganized and disintegrated homes that is hanging over America. Without them we cannot reasonably expect to fulfil that holy ambition that must be ours, to build again in this country the highest type of family life that Christian living can produce.

CATHOLIC WOMEN AND FAMILY LIFE—*Continued from page 19*

national chairman, Committee on Family and Parent Education, a model diocesan council committee meeting was held which considered the subjects which should be included in a program of parent education and recommended that National Family Week, May 5-12, be marked by special lectures and panel discussions on various phases of family life at parish and deanery council meetings, and by diocesan institutes on the subject. Participating with Mrs. Angelo in this discussion were the following Diocesan Presidents: Mrs. A. M. Drummy, Peoria D.C.C.W.; Mrs. Joy Seth Hurd, Cleveland D.C.C.W.; Mrs. Thomas B. Grady, St. Augustine D.C.C.W.; Mrs. Harry A. Lombard, Detroit A.C.C.W.; and Mrs. Robert D. Donaldson, Paterson D.C.C.W.; Mrs. Joseph A. Michels, chairman, Committee on Family and Parent Education, Harrisburg D.C.C.W.; Dr. Eva Ross, head of the Department of Sociology, Trinity College; Sister M. Olivia, O.S.B., dean, School of Nursing Education, Catholic University of America, and member of the National Council of Catholic Nurses; and Rev. Dr. Edgar Schmiedeler, O.S.B., director, Family Life Bureau, N.C.W.C.

MEETING WAR RELIEF NEEDS

Catholic women's organizations that have helped to clothe the destitute children and Sisters of war-torn lands, in response to the appeal of N.C.C.W. and War Relief Services-N.C.W.C., will be proud of the commendation of His Holiness, Pope Pius XII, and anxious to continue their aid for these littles ones of whom our Holy Father speaks when, in his recent encyclical letter, he said: "But of the almost countless ills born of the dire struggle none so hurts or so wounds Our paternal heart as that which involves a host of innocent children, millions of whom it is estimated are in many countries without the necessities of life. . . . We gladly take this occasion to express Our sincerest gratitude to those through whose liberality We have been able to alleviate somewhat the need of these infants and children. We know too that many have individually or as members of societies and organizations undertaken to help or are already actively at work. To these, worthy of all praise as they are, We pay due tribute and pray God to bless their activities, their plans for the future, their achievements."

War Relief Services-N.C.W.C. has advised that practically all of the 285,000 pounds of clothing gathered by the National Council of Catholic Women has been packed for export. A large shipment has been made to the Philippines, and shipments are ready for loading to Belgium and Holland. Allocations of clothing have been made to France, Finland, Poland, and to displaced persons in camps in Germany.

The splendid work of N.C.C.W. affiliates in this sewing project is continuing enthusiastically. Over 20,000 articles of clothing and shoes have been collected by the Harrisburg and Monterey-Fresno diocesan councils, to bring the total N.C.C.W. contribution to approximately 752,000 articles. Units of the National Christ Child Society in 22 cities have contributed nearly 300 complete layettes, comprising 6,226 articles of infant clothing. The great need of the Sisters in these war-stricken countries has brought a sympathetic response from the Youngstown D.C.C.W., encouraged by their Bishop, the Most Reverend James A. McFadden, who requested that a special program be organized to care for the needs of the Sisters who are serving the poor and the afflicted of these lands. An individual convent abroad has been assigned to each deanery council. The Youngstown Deanery Council has set up a "factory" in the Catholic Action Center, with a line of sewing machines stretching the entire length of the building's arcade, and here council women make garments for the nuns. The children are not forgotten; from scraps of material used in making the Sisters' clothing, children's quilts are made, and layettes are made at home by mothers of young children who cannot come to the Center to sew.

So the work goes on, and N.C.C.W. affiliates continue to manifest, in a very tangible way, their concern for these innocent victims of war. With the knowledge that our Holy Father is praying God to bless "their plans for the future," Council women will intensify their activities in behalf of these little sufferers whose need cries out for help.

Papal Discourse on the FUNCTION OF THE CHURCH

Official English Translation of the Allocution of His Holiness Pope Pius XII at the Imposition of Birettas on the Newly Created Cardinals, in Vatican City, February 20, 1946.

THE lofty and noble sentiments expressed by your eminent spokesman, venerable brethren, on behalf of this, the first group of Cardinals included by us in the Senate of the Church, have given us much pleasure.

And now we address you, you who—to apply to this solemn occasion the words of the great St. Augustine—are the newly formed flowers of canonity, opening up to the inspiration of the Holy Ghost, flowers of our honor, fruits of our choice, now crowned by us with diadem not glistening with gold or precious stones but with the color of flame and blood; because in flame and blood is all the charity of Christ which surpasseth all knowledge.

Your names, your virtues, your merits, the battles fought by not few of you with heroic courage against the oppressor in defense of truth and justice are so well known to the whole world that we consider ourselves dispensed from recording in detail that which has already received the recognition and praise of all.

There is a sense of serene calm as we look on you and see in you who have come from every corner of the world the whole Church, that "home of the Living God" as the Vatican Council calls it, which houses all the faithful, united by the bonds of common faith and charity.

You have come to Peter in whom, according to words of the same council, the episcopate and the faithful find "principles and visible foundation of unity."

When in our address of Christmas Eve we announced to the Sacred College our intention of raising you to the sacred purple we were fully conscious of the lively interest which such a manifestation of the supranational character of the Church and of its world-wide unity would arouse throughout the world—the poor world which everywhere hungers and thirsts for unity and strives in various ways to secure it.

Our words have provided the faithful with a new motive for consolation and encouragement; to the others—we speak of honest people, not those who are slaves of the "father of lies"—they have given matter for serious reflection.

The Church, as we then pointed out, has in God, in the God Man, in Christ, the invisible but unshakable principle of her unity and entirety, of the unity we mean, of her head and members in the complete fullness of her own life which embraces and sanctifies all that is really human, directing and subordinating their many aspirations and particular aims to the integral and common end of man, which is His likeness in the highest possible degree to God.

This Church stands out today in the midst of a world torn and divided as a warning, as a standard unto the nations, which invites all who do not yet believe to come to her and strengthen her sons in the faith which they profess; for without God and away from God there cannot be any true, solid, secure unity.

If then today so many from every side turn in anxious expectancy and trembling hope to the Church and ask her what part she has to play in the salvation of human society, in the establishment of that inestimable blessing, more precious than all treasures, which is lasting internal and external peace, the answer of the Church can be manifold and varied, corresponding to her varied potentialities.

But the main definite answer to which all other can be reduced, always remains the unity and completeness of the Church, founded in God and in Christ. Hence the necessity—first for the children of the Church themselves, but also for human society in general—of having clear and exact notions of the influence exercised in practice by this unity and completeness.

This influence extends to the foundation, structure and activity of human society. The primary importance of the first of these three ideas leads us to make it—in conjunction with our Christmas message already referred to—the subject of the discourse which we address you today on this solemn, unusual occasion which gathers around us new members of the Sacred College, worthy representatives of the Church's universality.

Solidarity and Security—The Church and Modern Imperialism

The unity and completeness of the Church made clear by the manifestation of her supranational character is of great importance for the foundation of life in society. This does not mean that it is the office of the Church to include and somehow embrace, as in a gigantic world empire all human society. Such a concept of the Church as an earthly empire and world domination is fundamentally false.

At no time in history has it been true or corresponded to reality unless one persists erroneously in transplanting into past ages the ideas and terminology proper to our own.

The Church — while fulfilling the mandate of her Divine Founder of spreading the gospel everywhere and of winning over to the gospel every creature—is not an empire, especially in the imperialistic sense, such as is now meant by the word. Her progress and expansion are marked by a trend contrary to that of modern imperialism.

Her development is before all else in depth, then in length and breadth. She seeks out above all man as such. Her study is to form man, to model and perfect in him the Divine Image. Her work is done in the depth of each man's heart, but has its effects, extending throughout his life, in all his activities. Through men thus formed the Church prepares for human society a basis on which it can rest securely.

Modern imperialism, on the contrary, goes in just the opposite direction. It does not seek out man as such but the material things and forces to which it subjects man; that is why it carries in it germs which endanger the very foundations of human intercourse.

Under such circumstances, can one wonder at the present anxiety of peoples for their mutual security? It is anxiety born of an unbridled tendency toward expansion which has within it the gnawing worm of ceaseless unrest, and brings it about that, to each demand made as needed for security, there follows another and another, without end, the second perhaps more insistent than its forerunner.

Cohesion and Equilibrium—Activity of the Church Within Man

Moreover the solidity of foundation would be useless if the structure lacked cohesion and equilibrium. Now the Church also contributes to the cohesion and equilibrium of all the diverse and complex parts of the social structure. Here, too, her activity is, before

ll else, internal. The props and buttresses built outside a tottering edifice re but a precarious makeshift and cannot do more than delay somewhat its nevitable collapse.

If the destructive hand of time, which has not spared many more recent monuments, has respected the magnificent Gothic cathedrals of the hirteenth century, if they still stand erect above the ruins that surround hem, it is because their buttresses provide only an accessory, if precious, contribution from outside to the interior trength of the jointed structure in a pleasing style of architecture as solid nd finished as it is daring and graceful. So it is with the Church. She works on what is most intrinsic to man's being, on man in his personal dignity as a free creature, in his infinitely higher dignity as a son of God.

This man the Church forms and educates because he alone, complete in harmonious combination of his natural nd supernatural life, in an orderly development of his instincts and inclinations, his rich qualities and varied reactions, is at the same time the beginning and the end of life in human society, thus also the principle of its quilibrium.

That is why the Apostle of the Gentiles, speaking of Christians, proclaims they are no more "children ossed to and fro" by the uncertain rift in the midst of human society. Our predecessor of happy memory, Pius XI, in his Encyclical *Quadragesimo Anno* on social order, drew a practical conclusion from this thought when he announced a principle of general application, viz; that what individual men can do by themselves and y their own forces should not be taken rom them and assigned to the community.

It is a principle that also holds good or smaller communities and those of ower rank in relation to those which re larger and in a position of superiority. For—as the wise Pontiff aid, developing his thought—every social activity is of its nature subsidiary; t must serve as a support to members f the social body and never destroy r absorb them. These are surely enlightened words, valid for social life in ll its grades and also for the life of he Church without prejudice to its ierarchical structure.

Now, Venerable Brethren, over and gainst this doctrine and practice of he Church, place in their real significance the tendencies of imperialism. Here you will find the solidarity f human intercourse suffers yet another immense setback. For, if such igantic organisms have no real moral ackground, they evolve of necessity in the direction of an ever greater centralization and more stringent uniformity.

As a result their equilibrium, their very cohesion, are maintained solely by force and by dominating material conditions and juridical expedience, events and institutions, and not by the power of the conscientious assent of men, of their intellectual convictions and readiness to take the initiative or assume responsibility. The so-called internal order is reduced almost to a simple truce between the various groups with a continuous threat of upsetting their equilibrium at every shift, whether of the interests at stake or of the proportion between the respective forces.

Being thus fragile and unstable in their internal composition, these organisms are all the more liable to become a danger also to the whole family of states.

Equality—The Complete Man, Center of the Social Order

Undoubtedly there is the case of an empire built upon a foundation whose spiritual character has been established and reinforced in the course of history; which moreover draws its support from the conscience of the great majority of the citizens. But is it not exposed to another kind of danger, namely that of giving an exaggerated importance or exclusive attention to what is its own and of not being able to evaluate or even be aware of what is outside it? And here again is the unity and integrity of human intercourse threatened by the breach made at a vital point in its foundations; here again is the sacred principle of equality and parity among men violated.

Here too it is the Church than can cure and heal such wound. And she does it by having access to the innermost sanctuary of the human being and placing him at the center of the whole social order. Now this human being is not man in the abstract, nor considered only in the order of pure nature, but the complete man as he is in the sight of God, his Creator and Redeemer, as he is in his concrete and historical reality, which could not be lost sight of without compromising the normal functioning of human intercourse.

The Church knows it and acts accordingly. If, in particular ages or places, one or another ethnical group or social class has more than others made its influence on the Church felt, this does not mean that she becomes vassal to anyone, or is so to speak, petrified at some historical moment and debarred from any further development.

On the contrary, since she is ever bent intently over man, watching his every heart beat, she knows all his rich qualities, is alive to his aspirations with that clear-sighted intuition and penetrating appreciation which can come only from the supernatural illumination of Christ's teaching and the supernatural warmth of His divine charity.

Thus the Church in her onward course watches, without pause or conflict, the divinely guided course of times and circumstances. This is the need and significance of her vital law of continuous adaptation, which some, incapable of grasping such a magnificent concept, have interpreted or described as opportunism. No; the world embracing comprehension of the Church has nothing in common with the narrowness of a sect or with the exclusiveness of an imperialism tied to its own traditions.

She works with every care for the achievement of that end which St. Thomas Aquinas, disciple of Aristotle, assigns to life in the community, that is to hold men together with the bond of friendship. It has been said that, with all the modern means of communication, peoples and men are now more isolated than they were ever before. But it should not be possible to say this of Catholics, members of the Church of normal development in space and time.

Deportation of Peoples

The Church is, in fact, the perfect society, the universal society, which embraces and holds all men together in the unity of the Mystical Body of Christ: "All the nations thou hast made shall come and adore before Thee, O Lord" (*Psalms* 85:9).

All, peoples as well as individuals, are invited to come to the Church. But this word "come" does not connote any idea of migration, expatriation, or those deportations by which Governments or the dire force of circumstances snatch populations from their lands and homes; it does not mean the forsaking of healthy traditions or venerable customs, nor the permanent or at least protracted separation by force of married couples, fathers and sons, brothers, relatives and friends, nor the degredation of men in the humiliating status of a formless "mass."

The dislocation of men in this disastrous form has unfortunately today become more frequent, but even it, in forms both ancient and new, can be traced in diverse ways, directly or indirectly, to contemporary imperialistic tendencies. The invitation of the Church to "come" to her does not call for such sad dislocations, even though the merciful and powerful directing hand of God uses even these same ca-

lamities in order to draw many of their victims to the Church, their Father's house; but in His heart He did not want such calamities; He did not need them; as St. Augustine puts it very well, when he writes:

Non enim de locis suis migrando venient, sed in locus suis credendo. "It is not by leaving their homes, but by believing within their homes that they will come." (*Epist.* 199, *Cap.* 12, No. 47—*Migne Pl.* T 33 *Col.* 923).

Has not the Church, Venerable Brethren, through this intimate spiritual attraction, contributed—does she not still contribute effectively—toward laying a solid foundation for civil society? Man, as God wants him and the Church accepts him, will never consider himself as firmly fixed in space and time if stripped of secure property and traditions. Herein the strong find the source of their ardent and fruitful vitality, and the weak, who are always the majority, are protected against pusillanimity and apathy, against slipping from their dignity as men.

The long experience of Church educators of peoples confirms it; accordingly she is careful in every way to join the religious life to national customs and is particularly solicitious of those whom emigration or military service keeps far from their native land. Shipwreck of so many souls justifies, alas, this maternal apprehension of the Church, and imposes the conclusion that the security of property and attachment to ancient traditions, which are indispensable to the healthy integrity of man, are also fundamental elements of human society.

However, it would evidently be equivalent to nullifying the beneficient effect of this postulate and converting it into its contrary, if one were to use it in order to justify the repatriation of men against their will and the refusal of the right of asylum in regard to those who, for grave reasons, wish to fix their residence elsewhere.

The Church living in the heart of man and man living in the bosom of the Church—here, Venerable Brethren, is the most deeply rooted and efficacious union that can be conceived. Through this union the Church elevates man to the perfection of his being and of his vitality. In order to give to human society men formed thus: men established in their inviolable integrity as images of God, men proud of their personal dignity and of their healthy freedom, men justly jealous of their equality with their fellows in all that touches the most essential bases of man's dignity, men firmly attached to their land and traditions—men in a word, characterized by this four-fold element; this is what gives to human society its solid foundation and obtains for it security, equilibrium, equality, normal development in space and time.

This, then, is also the real sense and practical influence of the supranational character of the Church, which —so far from being like an empire— rises above all differences, above all human society.

Let us put our trust in her; even if all around her is reeling, she stands firm. To her is applicable even in our days the word of the Lord: "even if the earth be melted with all that dwell therein; I shall establish the pillars thereof." (*Psalms* 74:4).

The Two Main Pillars of Human Society: Family and State

On such a base especially rest the two main pillars, the fabric of human society as conceived and willed by God; the family and the State. Resting on such a foundation they can fulfill securely and perfectly their respective roles: the family as the source and school of life, the State as guardian of the law, which, like society in general itself, has its proximate origin and its end in the complete man, in the human person, the image of God.

The apostle calls the faithful by two magnificent names:

"Fellow citizens with saints" and "the domestic of God." (*Eph.* 2, 19.) Do we not see that, of these epithets, the first refers to the life of the State, and the second to that of the family? And is it not possible to find here an allusion to the manner, in which the Church helps to establish the foundation of society in its inner structure, in the family and the State?

Have this concept and this manner of acting lost today their validity?

The two master columns of society, as they lost their center of gravity, have, alas, also been torn from their base. And what is the result, except that the family has seen the decline of its vital and educative power, and the State, on its side, is on the point of abdicating its mission of defender of the law to transform itself into that leviathan of the Old Testament, which dominates everything because it wants to draw almost everything to itself?

Certainly today, in the inextricable confusion in which the world is tossing, the State finds itself compelled to take over an immense weight of duties and offices; but does not this abnormal state of affairs threaten gravely to compromise its essential force and the efficiency of its authority?

The Arduous Mission of the Church

Now what is the consequence of all this for the Church? She must today, as never before, live her mission; she must reject more emphatically than ever than false and narrow concept of her spirituality and her interior life which would confine her, blind and mute, in the retirement of the sanctuary.

The Church cannot cut herself off, inert in the privacy of her churches, and thus desert her divinely providential mission of forming the complete man, and thereby collaborating without rest in the construction of the solid foundations of society. This mission is for her essential. Considered from this angle, the Church may be called the assembly of those who, under the supernatural influence of grace, in the perfection of their personal dignity as sons of God and in the harmonious development of all human inclinations and energies, build the powerful structure of human intercourse.

Under this aspect, Venerable Brethren, the faithful, and more precisely, the laity, are in the front line of the Church's life; for them the Church is the vital principle of human society. Accordingly they — especially they— must have an ever-clearer sense not only of belonging to the Church, but of being the Church, the community of the faithful on earth under the guidance of the common head, the Pope, and of the Bishops in communion with Him. They are the Church, hence from its earliest days the faithful, with the consent of their Bishops, have united in particular associations relating to the most diverse spheres of life. And the Holy See has never ceased to approve of and praise these organizations.

Thus the principal meaning of the supranational character of the Church is to give lasting shape and form to the foundations of human society, above all differences, beyond the limits of space and time. Such a task is arduous, especially in our days, in which, life in society seems to have become an enigma for men, an inextricable tangle.

Erroneous doctrines are current in the world, which declare a man culpable and responsible merely because he is a member or part of a determined community, without taking the trouble to seek or examine whether on his part there has been any personal sin of deed or omission. This means arrogating to one's self the rights of God, Creator and Redeemer, who alone, in the mysterious designs of His ever loving providence, is absolute Lord of Events and as such, if He so deems in His infinite wisdom, unites the fate of the guilty and innocent, of those responsible and those who are not responsible.

We may add that especially the complications of the economic and military order have made of society a huge machine, of which man is no longer master, of which, indeed, he is afraid. Continuity in time had always appeared essential to life in society, and it seemed that this could not be conceived if men were isolated from the past, present and future. Now this is precisely the disturbing phenomenon of which we are today witnesses.

Too often of the past hardly anything is any longer known, or, at most, only what is sufficient to guess at its hazy outlines in the accumulation of its ruins.

The present is, for many, only the disordered rush of a torrent, which carries men like drift on its headlong course to the dark night of a future in which they will lose themselves with the stream that bears them on.

Substitute The Mystic Efficacy of The Holy Sacrifice of The Mass For The Good of Human Society

Only the Church can bring man back from these shadows to the light; she alone can make him conscious of the vigorous past, master of the present and secure for the future. But her supranational character does not act like an empire which extends its tentacles in all directions with the aim of dominating the world. Like the mother of a family she daily gathers around her all her sons scattered over the world. She gathers them into the unity of her vital divine principle.

Do we not see every day on our innumerable altars how Christ, Divine Victim, with arms outstretched from one end of the world to the other, embraces and holds at the same time, in its past, present and future, the entire human society?

It is the Mass, that unbloody sacrifice instituted by our Redeemer at the Last Supper, by which the bloody sacrifice to be offered once on the Cross should be represented and its memory persist even to the end of time, and its salutary virtue be applied for the remission of those sins which we daily commit.

With this epoch-making declaration of the Council of Trent, incised for a perpetual record at one of the gravest moments of history, the Church defends and proclaims its best and highest values for the good of society, values which form an indissoluble bond between its past and its future and throw a right light on the disturbing enigmas of our time.

In the Mass men become ever more conscious of their guilty past and, at the same time, of the immense Divine benefits in the commemoration of Golgotha, the greatest event in the history of mankind. They are strengthened to free themselves from the profoundest misery of the present, the misery of daily sins, while even the most abandoned feel a breath of the personal love of our Mericful God; and their gaze is directed toward a secure future, toward the consummation of the ages in the victory of Our Lord, there on the altar of that Supreme Judge Who will one day pronounce final irrevocable sentence.

Venerable Brethren, the Church then provides in the Mass the greatest support of human society. Every day, from where the sun rises to where it sets, without distinction of peoples or nations, there is offered a clean oblation, at which are present all children of the Church scattered throughout the world, and all find there a refuge in their needs and security in their perils.

Let Us Love The Church

Let us love the Church, this Holy, lovable, strong Church, this truly supranational Church. Let us make her loved by all peoples and all men. Let us be ourselves the stable foundation of society; may it become, in effect the "una gens," of which the great Bishop of Hippo speaks, one nation, "because one faith, one hope, one charity, one expectation;" that, then, all those whom the grace of Our Lord has called to His Church, "out of every tribe and tongue, and people and nation," may be conscious in this grave hour of their sacred duty to irradiate from their lively and active faith the spirit and love of Christ in human society; that, in turn, all peoples and men—near the Church or still far from it—may recognize that she is the salvation of God even to the farthest parts of the earth.

With all Our heart We impart to you, Venerable Brethren, to Bishops and priests who cooperate with you in the Apostolate, to the Faithful of your Dioceses, to your families and to all persons and institutions dear to you, to your nations, to your peoples, to the whole Church and to the entire human family with special affection, Our Apostolic Benediction.

THE BOOKSHELF

Harpers, New York, N. Y.: *Ourselves, Inc.*, Leo R. Ward, (pp. x and 236).

A fitting contribution in commemoration of the centenary of the cooperative movement written by one of the few American authors who has caught the authentic spirit of the coops. Father Ward unfolds the story of the consumer cooperative movement with his usual informality in terms of firsthand personal contacts with its members in all parts of the United States.

The Newman Bookshop, Westminster, Md.: *Sermon Outlines*, Rev. William R. O'Connor, (pp. 133).

Fifty-nine sermons delivered in parish churches of the Diocese of Camden in 1943 by the Professor of Dogmatic Theology in St. Joseph's Seminary, Dunwoodie, N. Y. A happy blending throughout of the popular phrase and example with sound religious dogma.

Devin-Adair Co., New York, N. Y.: *Eastern Catholic Worship*, Donald Attwater, (pp. xviii and 224).

A translation of the Eastern Catholic liturgies preceded by an introductory essay which develops the history of traditional rituals. An indispensable handbook for anyone interested in a subject which Mr. Attwater has done more to popularize than almost any other English-speaking author.

Fordham University Press, New York, N. Y.: *Three Saints for the Incredulous*, Robert E. Holland, S.J., (pp. 32).

Essays on St. Gregory Thaumaturgus, St. Paul the First Hermit, and St. Scholastica. Beautifully illustrated.

Harpers, New York, N. Y.: *Human Leadership in Industry*, Sam A. Lewisohn, (pp. viii and 112).

A sincere and intelligent appeal by a forward-looking employer for humanity in industrial leadership. Mr. Lewisohn doesn't go as far as labor leaders might desire, but, on the other hand, his criticism of current management practice will give small comfort to many of his fellow-employers. A wise and profound book by a social-minded employer who practices what he preaches.

Longman's, Green and Co., New York, N. Y.: *Spiritual Problems of Our Times*, Luigi Sturzo, (pp. vii and 182).

The great Don Sturzo gives additional proof of his versatility and genius, this time in the form of a penetrating analysis of the spiritual problems of the modern Catholic who is called to live out the full implications of the doctrine of the Mystical Body in his personal and social life. This is not the conventional handbook on ascetics, but it will be a God-send to the Catholic whose vocation it is to participate ever more intelligently and practically in the divine apostolate of the hierarchy.

The Sodality of St. Peter Claver, St. Paul Minn.: *The Servant of God*, Mary Theresa, Countess Ledóchowska—by Valeria Bielak, (pp. xii and 226).

The life and work of the foundress of the Sodality of St. Peter Claver. The Countess, whose process of Beatification has been introduced in Rome, was a sister of the late General of the Society of Jesus, Father Vladimir Ledóchowski.

"It is the duty of the clergy to train these lay apostles."

—Pius XI, 5-15-31
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